SHORT PRAYERS For the USE of all Good CATHOLICS, IN THE HEARING OF THE Holy Mals.

Permiſſu Superiorum.

LONDON,
Printed by *Henry Hills*, Printer to the King's moſt Excellent Majeſty for his Houſhold and Chappel; And are to be ſold at his Printing-Houſe on the Ditch-ſide in *Black-Fryars*. 1688.

UMI

SHORT

PRAYERS

To be uſed in the time of

Holy Maſs.

Introibo ad Altare Dei.

The Prieſt being at the Foot of the Altar; ſaith,

I will draw near the Altar of God.

I WILL draw near thy Altar, O my God, there to gain new ſtrength and vigor to my Soul, and ſeparate me from thoſe Unbelievers, by thy Grace, who have no truſt in Thee.

That Grace, which comforts me, when the remembrance of my sins afflicts and casts me down.

That Grace, which lets me know, there is an Everlasting Refuge in thy Goodness, and that thou art ready to forgive even our greatest Sins, as soon as we sincerely acknowledge them.

Confiteor Deo Omnipotenti, &c.

When the Priest bows down and makes his Confession; says,

I confess to Almighty God, &c.

I confess then, and acknowledge, O my God, not only to Thee, to whom the secrets of my heart are already known; but also to that Sacred Assembly of Saints, which are eternally Blessed with thy Presence: To all about me, that are here present, groaning under the burden of Sin: That I have infinitely offended Thee in my Thoughts, in my Words, and in my Actions; and that nothing, but thy infinite Mercy, can equal my Sins. Therefore

fore I beſeech thoſe Favorites of Heav'n, that are always attending thy Divine Majeſty to intercede for me: and firſt that Glorious and perpetual Virgin, thy ever-Bleſſed Mother; Thy pure and holy Angels, (who are enflamed with thy Divine Charity;) Thy Saints at preſent equal to thoſe Angels, and all thoſe who here below are endeavouring (though at a diſtance,) to follow their great Examples.

Miſereatur, &c.
Almighty God have mercy, &c.
Indulgentiam, &c.
Almighty and moſt merciful Lord, grant us pardon, &c.

O my God, who haſt commanded us to pray one for another, and in thy Holy-Church haſt given even to Sinners themſelves the power of Abſolving from Sin: receive with an equal bounty, the Prayers

of thy People for the Prieſt, and thoſe of the Prieſt for thy People.

Auſer à Nobis.

The Prieſt going up to the Altar, ſays;

Take away from us our iniquities, &c.

Unite O Lord, our Hearts and our Wills, and remove from us every thing that may any ways alienate our Affections from thy Sanctuary.

Oramus Te.

The Prieſt kiſſing the Altar, ſays;

We beſeech thee, O Lord, &c.

Though we are of our ſelves unworthy to appear in thy Preſence, O God; yet our Comfort is, we are the poor and legitimate Poſterity of thoſe Bleſſed Saints, whoſe Sacred Reliques are ſo honourably placed on the Holy Altars. Grant then, through the fervour of their Prayers, all what thou mayſt juſtly refuſe

fuse us, through the slothful tepidity of our own; and for those services of theirs which have been so acceptable to thee, give us O Lord, that pardon, we through our manifold sins, have so often forfeited.

Kyrie Eleïson.

Lord have mercy on us.

If I should say every moment of my life: *Lord have mercy on me*; this would yet be too little for the number, and quality of my Sins.

Christe Eleïson.

Christ have mercy on us.

When thou wilt not hearken to my Prayers, O Lord; at every moment I will cry aloud with the *Cananitish* Woman, and the poor blind Man of *Jericho*, *Son of* David, *have mercy on me*, till thou shalt remove my Afflictions, and cure the Blindness of my Soul.

Kyrie Eleïson.

Lord have mercy on us.

Most just, yet most merciful Judge; if thou denieſt me a thouſand times; I will yet with the zeal of the afflicted Widow conſtantly preſs on, towards thy Mercy-Seat; and there double my crys. If thy goodneſs O Lord, as yet extendeth no pardon to me, let my importunity at leaſt prevail.

Gloria in Excelſis.

Glory be to God on high, &c.

The Glory, O my God, which may any ways be proportioned to thy Merits, can only be paid thee in Heaven; my heart yet payeth what Homage it can upon Earth. It praiſeth thee, it bleſſeth thee, adoreth thee, and glorifyeth thee, it renders thee thanks, Almighty Father, Eternal Son, and Holy Ghoſt,

Ghoſt, Moſt High God and only Maſter. All it expects, is from thee, and it deſires no longer to live than to live in thy Service.

Munda cor meum.

The Prieſt being at the middle of the Altar before his reading of the Goſpel; ſays,

Cleanſe my heart and lips, &c.

What Lips are pure enough to declare thy Goſpel, or what Ears are fit to hear it, or heart to receive it, without thy ſanctifying Grace to prepare them? let thy hand O Lord, and the Fire of thy Love have the ſame effect upon us, as the hand of thy Angel, and the Fire of thy Altar had upon thy Prophet *Iſaiah*. Thus O Lord ſhall theſe means of life, never occaſion our death, nor inſtead of abſolving us, ever riſe up in Judgment againſt us.

Credo in Deum.

After the Goſpel the Prieſt being at the middle of the Altar, ſays;

I believe in one God, &c.

I believe, O Lord, help my unbelief. I Adore all I comprehend in theſe adorable Myſteries, and likewiſe what I am not able to comprehend: ſince my Underſtanding is ſo narrow, that I know but little even of my ſelf, 'tis neither juſt nor poſſible I ſhould perfectly comprehend thee, O my Infinite God: by thy Divine Grace, I am convinced of the ſincerity and wiſdom of thoſe, who have deliver'd theſe Divine Myſteries to us. Their miraculous ſucceſs is a ſufficient proof. This touches my heart.

Where ſhall I go, O my Lord, Thou haſt the words of eternal life?

My Reaſon, and my Will ſhall not doubt at all, though my Senſes and vain Imagination ſhould.

I ask not the removing of Mountains. How little soever my Faith be, since it is true and sincere, vouchsafe O Lord to accept it. Bruise not the broken Reed, nor quench the smoaking Flax; I believe, O Lord, help my unbelief.

Suscipe, Sancte Pater.

The Priest taking the Patene and offering the Bread which is to be Consecrated, says;

Receive O Holy Father, &c.

O Eternal Father, receive our Sacrifice. What we now offer, is as yet, only Bread. But it will presently be, what it represents; and of this pure and immaculate Host, which thou requirest of us, Thou art, by a Miracle of thy Power and Grace, going to make a Holy, and Eternal Host, who offers himself to Thee, for the Salvation of all the Faithful, absent and present, living and dead.

Regard not O Lord, our misery, but with an Eye of pity; and look not so much on this mortal Priest, who as a sinner, is incapable of asking pardon for others, before he has first asked it for himself; but look on that Eternal Priest (of which this here is only as the Image and Shadow) who being Innocent and Spotless before thee, continually offereth his Prayers to thy Divine Majesty for the Remission of our sins, and relief of our necessities.

Deus qui humanæ Substantiæ.

The Priest putting the Wine and Water into the Chalice, says;

O God, who as a wonderful effect, &c.

Content not thy self O Lord, to have united, by thy Incarnation, thy Divinity to our Frail Humane Nature more inseparably, than this Water and Wine are mix'd together; But grant, O Lord, that we be

be ſo incorporated with Thee, as never more to be Separated from Thee.

Offerimus tibi.

The Prieſt offering the Chalice; ſaith,

We offer unto thee O Lord, &c.

Thou only O Lord, canſt render this Chalice worthy of Thee, and capable of giving Salvation to the World.

In Spiritu humilitatis.

The Prieſt bowing; ſays,

In the Spirit of Humility, &c.

We can add nothing here, but the Sacrifice of an humble, and contrite heart, which Thou, O Lord, wilt never deſpiſe.

Veni Sanctificator.

As the Priest blesseth the Bread and Wine, which he hath offered; he saith,

Come thou Almighty and Eternal God, &c.

There remains now this to be done by thee, O my Lord, that thou come, O most Holy, Almighty God, and Bless, and Sanctifie what already begins to belong to thee.

Lavabo inter innocentes, &c.

The Priest retiring to the corner of the Altar; saith,

I will wash my hands among the Innocent.

Thou, O Lord, who once vouchsafedst to wash the Feet of thy Disciples, before their invitation to thy Holy Table, wash us, O Lord, and wash us again; not only our Feet, but our Hands, and our Head, that we may be wholly innocent, and pure.

While

While the Priest stands at the middle of the Altar, and says,

Suscipe Sancta Trinitas.
Receive O Holy Trinity, &c.
Orate Fratres.
Pray, Brethren, &c.
Suscipiat Dominus, &c.
May the Lord receive the Sacrifice, &c.

Most Holy and adorable Trinity, vouchsafe to receive this our Sacrifice:

Which is not an empty Representation of our Saviour's Passion, Resurrection, and glorious Ascension; but does most sensibly work in our Souls the effects of these Mysteries.

Let those Saints, whose Memory we Celebrate, not forget us in Heaven.

One part of their Glory is to be present here at this Divine Mystery: Grant, O Lord, that it may contribute to our Salvation.

Raiſe our hearts, O Lord, above the thoughts of Earthly things, and lift them up to thee.

Where our Treaſure is, the Treaſure of Salvation, there let our hearts alſo continually be.

Our Life is but one continued Series of thy favours towards us, ſo let us continue our daily Thankſgivings to Thee.

Behold, the whole Hierarchy of thy Holy Angels, who ſtand always trembling in thy Divine Preſence, as confounded with thy Sovereign Majeſty; are now (with us) going to Adore Thee on this Holy Altar.

Permit us, O Lord, to join our feeble Voices in Conſort with their Divine Hymn.

Sanctus, Sanctus, Sanctus.

Holy, Holy, Holy, &c.

Holy, Holy, Holy, is the Lord of Hoſts, how great is the diſtance of his mighty Throne, from us poor Worms below. Pleni

Pleni ſunt Cœli.

The Heavens and Earth are full, &c.

Heaven and Earth are full of thy Glory, O Lord, Grant that our hearts may be alſo full of it.

Benedictus qui venit.

Bleſſed is he who cometh, &c.

Let the Heaven and the Earth rejoice. Let the Heaven and the Earth bleſs him, who cometh in the Name of our Lord; 'Tis our Gracious Lord himſelf is coming to us, though after an inviſible manner, altogether living, and yet as in a ſtate of dying.

Te igitur Clementiſſime Pater, &c.

At the Canon of the Maſs.

Therefore, moſt merciful Father, &c.

Moſt merciful Father, who haſt given us thy only Son, in the name

of this Sacred Victim, incline thine Ear unto our Prayers, and favour our Desires.

Thou that art the Pastor of all Pastors, Protect, re-unite and govern thy Holy Church through the whole World.

Shower down thy Blessings on his present *Holiness*, and on that Prelate, who has a Particular charge over us. Preserve, and save the King. Render him as Great as he is Good, in this World, and Eternally happy in the next. When we pour our Prayers to thee O Lord, for thy Vicegerent the King, we pray thee also for his Subjects, and for our selves.

Memento, Domine, Famulorum Famularumque tuarum.

At the Memento for the Living.

Be mindful, O Lord, of all thy Servants, Men and Women, &c.

Most infinite Charity, who hast conde-

condescended so low, as to honour us with the familiar title of Brethren, and Friends, Permit that every one of us here in particular, address himself to thee in behalf of his Friends and Brethren. 'Tis by thy help alone, O Lord, we have discharged our Duties: let them all, for the Sacred love of thee, be dear to us, and respected by us.

Let this Divine Love regulate, and purifie our natural inclinations, but let them always make us sensible of our corruption and weakness.

Communicantes.

Being made partakers, &c.

Let nothing ever be pleasing to us, either in our selves, or in any other, that is not, at the same time pleasing to thy Eyes.

Be Thou, O Lord, the Eternal Bond of all our Friendships, and Societies. And as Thou hast vouchsafed to join us not only in Commu-

nion with thy Sacred Houſhold of Faith here below, but alſo with thoſe, who are now triumphing in Heaven, with the Martyrs, Apoſtles, and thy ever-bleſſed Mother, (who did contribute ſo much to our Salvation) Be thou the Sacred Bond to faſten and preſerve us therein for ever.

Hanc igitur oblationem, &c.

When the Prieſt holds his Hands over the Oblation; ſays,

We therefore beſeech thee, O Lord, &c.

Quam Oblationem.

Which Oblation, &c.

Behold O Lord, we all here, though of different conditions, yet united by Charity, as Members of that one Body, of which thy Dear Son is the Head, preſent to thee in this Bread, and Wine, the Symbols of our perfect Union. Grant, O Lord, that they may be made, for us who are here below, the True Body, and Blood of thy Dear Son.

Qui

Qui pridie quàm pateretur.

At the Conſecration of his Body.

Who the day before he ſuffered, &c.

He that is Al-mighty, He that is Truth it ſelf, hath ſaid with his Holy Mouth, *This is my Body.* And how then can we doubt the truth of it?

At the Elevation of his Body.

Moſt Adorable Body, we adore thee with all the powers of our Souls. Lord, who haſt given thy ſelf entire to us; Grant, that we be entirely Thine.

Simili modo.

At the Conſecration of his Blood.

The ſame Eternal Word, who brought all things at firſt out of Nothing, all that I ſee extended before my eyes, and all that is within the Sphere

Sphere of my Knowledge; He that said, *let there be Light*, and there was Light: *Let the Earth bring forth its Fruits*, and it was so. The same Eternal Word hath said, *This is my Blood*; and he speaks it now from the Highest Heaven, at this very moment, by the Voice of his Servant.

At the Elevation of the Chalice.

Most Adorable Blood, that blottest out all our Sins, we adore Thee.

Happy, and thrice Happy are they, O Lord, who can return their Blood, for Thine!

Unde & Memores.

Wherefore, we thy Servants, &c.

How great will our Ingratitude be, O Lord, if we should ever let slip from our Memory, what thou hast always been pleased to represent as visible to our Eyes, and familiar

miliar to our Understanding, by this Sacred, August and Solemn Ceremony, Thy Passion, Death, and Descent to Hell, thy Resurrection, and Ascension; This Body broken, and this Blood shed, of which these exterior Signs are but the Figure, and yet in reality contain the Substance.

It is at present, O Eternal Majesty, that by thy Grace, we truly and properly offer to Thee, that pure, Holy, and immaculate Victim, which Thou hast been pleased to give us, of which all the other Sacrifices were but as so many Types, and Figures.

Supra Quæ.

Upon which we beseech thee to look, &c.

If with a favourable eye thou hast regarded the Sacrifices of *Abel*, the First of the Just, or those of *Abraham*, the Father of the Faithful, these

those of *Melchisedec* thy Priest and King of Peace, and Justice, so far as to manifest their being acceptable to thee, by a frequent miracle of kindling their Offerings with a Fire from Heaven: How great so ever their Faith was, and how weak so ever ours may be, we yet presume to tell Thee, here is something more than those of *Abel*, *Abraham*, or *Melchisedec*, the only Sacrifice that is worthy of thy Heavenly Altar.

Supplices Te rogamus.

When the Priest bows down; says,

We most humbly beseech thee, &c.

Almighty God, who art altogether good, look not upon our infinite sins, but rather on the Infinite Ransom paid for them. And at the same time it is offered on our Altars here below, Do thou receive it on thy Cœlestial Altar above: here from our hands, but there from the hands of the Angel of thy Great Coun-

Council, that Eternal Priest, who is himself both the Altar, and the Victim, All in Thee, as Thou art All in him.

Bless all those who any ways partake with us of this Holy Sacrifice, either by their Lips or Heart.

Memento etiam Domine.

At the *Memento* for the Dead; says,

Be mindful also, O Lord, &c.

Let this Benediction extend it self to the Faithful departed, who in a state of grief and penance, are yet with an entire certainty waiting thy favour, and impatiently expecting the day of their full, and consummate Salvation. Grant them rest, O Lord, and Eternal Salvation; admit them to the sweet and ravishing Society of thy Apostles, and blessed Saints.

Nobis quoque Peccatoribus.

When the Priest strikes his Breast; he says,

And to us Sinners, &c.

Vouchsafe to grant the same one day to us, poor and miserable sinners

ners as we are; and Judge us not always according to our merit, for we have none; but through the infinite multitude of thy mercies, in which we hope, liberally and bountifully extend to us thy Grace and Pardon.

Per quem hæc omnia.
By whom, O Lord, thou doſt, &c.

We ask it of Thee, in the name of thy Dear Son, who liveth and reigneth eternally with thee, and in that form of Prayer which he himſelf hath ſet us.

Pater Noſter.
Our Father, &c.

Treat us, O Lord, as thy Children, and grant we may alwaies reſpect thee as truly our Father.

That we may be more devoted to thy Glory, and thy Will, than to our own.

Nouriſh us daily O Lord, with thy Heavenly Bread, as well as with thy temporal. Diſ-

Diſpoſe us ſo far to pardon others, as that we may deſerve a Pardon from Thee.

Defend us from the World, from the Devil, from our ſelves, and from all ſorts of evil.

Libera nos quæſumus.

Deliver us, we beſeech thee, &c.

From thoſe evils we labour under at preſent; from paſt ills, which can be nothing but our manifold ſins and offences; from ills to come, which may be the juſt recompence of our ſins, if our Prayers, and thoſe more powerful ones of thy Saints, who intercede for us, intercept not thy juſtice, or provoke not thy bounty.

Hæc commixtio.

The Prieſt breaking the Hoſt into three parts, one whereof he putteth into the Chalice; ſaith,

May this commixtion, &c.

Make us O Lord, truly to underſtand

ſtand by the mixture of theſe Sacred Symbols, that as thy Sacred Body and Blood have been ſeparated for us, ſo they are at preſent reunited, and inſeparably joined again for us, under that terreſtrial Veil, which yet hides them from our eyes.

Agnus Dei.

Lamb of God, who takeſt, &c.

O Lamb of God, who takeſt away the ſins of the World, waſh away and blot out all ours in thy Blood.

O Lamb of God, that takeſt away the ſins of the World, grant that in the fulfilling thoſe Types and Figures of the Law, we may receive thee entirely in our Heart and Soul, and leave nothing of Thee but what may be conſumed by the ardency of our Faith.

O Lamb of God, who takeſt away the ſins of the World, Thou art a Lamb to Lambs, and a Lion to Lions.

ons. Preſerve us from the terrible wrath of the Lamb; give us thy ſweetneſs, and innocence, that we may be the better diſpoſed to receive thy Peace.

Domine Jeſu Chriſte qui dixiſti, &c.

O Lord Jeſus Chriſt who ſaidſt to thy Apoſtles, &c.

In ſaying to thy Apoſtles: my peace I leave you, my peace I give you; Thou haſt promiſed, O Lord, to all thy Church that Peace, which the World cannot give, peace with Thee, and peace with our ſelves.

Domine Jeſu Chriſte Fili Dei vivi.

O Lord Jeſus Chriſt, Son of the Living God, &c.

Let nothing, O Lord, ever interrupt this holy peace; let nothing ſeparate us from thee, to whom we are going to be reunited by this Bleſ-

ſed

ſed Sacrament of Peace and Reconciliation.

Perceptio Corporis tui.

Grant, O Lord Jeſus Chriſt, &c.

But alaſs! who does not tremble at the very ſight of this Holy Table, ſince it is true, that we may, as we are diverſly diſpoſed, receive there either life or death; and that in receiving Thee unworthily, O God of Grace, O God of pity, we may at the ſame time receive our Judgment, and Condemnation.

Panem Cœleſtem.

I will take the Heavenly Bread, &c.

No, Lord, if we but truly Invoke Thee, and ſincerely call on thy Holy Name, with an entire confidence in Thee, without any preſumption in our ſelves; it is impoſſible this Heavenly Bread ſhould be any thing but the Bread of Life to us.

Domine

Domine non ſum Dignus.

The Prieſt holding the Hoſt in his left hand, and knocking his Breaſt three times on his right ſide; ſaith,

Lord, I am not worthy, &c.

King of kings, Lord of lords, God of gods, whom the Heaven and the Earth cannot contain, wilt thou vouchſafe to enter into this miſerable Houſe of Earth and Clay? We are not worthy to receive Thee: one word of thine is able to heal all the infirmities of our Souls.

Lord we are unworthy to receive Thee; if thou wilt ſtoop ſo low, as to dwell with us, Thou only can'ſt fit and prepare our Soul for Thee: Say but the word then, and it ſhall be ready to receive ſo great a Gueſt. Speak Lord, and we ſhall be healed.

We are not worthy O Lord; but if our unworthineſs ſerve to ſet forth the riches of thy mercy, it belongeth to You to Command, and Us, to obey.

Cor

Corpus Domini.

The Prieſt Communicating; ſaith,

The Body of our Lord Jeſus, &c.

Let this Body, which is united to Life it ſelf, be an Eternal life to our Souls.

Quid retribuam.

The Prieſt as he receiveth the Cup; ſaith,

What return ſhall I make, &c.

Lord we are mindful of thy manifold favours, and benefits thou haſt freely beſtowed on us! What ſhall we return for what we have even now received? Shall we return the Chalice in thankſgivings? But this is it ſelf a new favour, infinite, and without price.

San-

Sanguis Domini.

The Blood of our Lord Jeſus Chriſt, &c.

Let this precious Blood, be the Blood, and Life of our Souls.

Quod ore Sumpſimus.

At his firſt waſhing; ſaith.

Grant, O Lord, that what we, &c.

O Lord, Grant that what is here received by the mouth of thy Prieſt, we may alſo receive in our hearts; and that from a Preſent of a few moments, it may become an Eternal remedy to our weakneſs.

Corpus tuum Domine.

At his ſecond waſhing; he ſaith,

May thy Body, &c.

Grant, O Lord, that whenſoever we ſhall receive this precious Body, and Blood of thy Son, they may eternal-

eternally remain within us by their effects, and become a Heavenly nourishment to our Souls.

Placeat tibi Sancta Trinitas.

The Priest bowing before the middle of the Altar, before his giving the Benediction; saith,

May the Obedience of my Servitude, &c.

Most Holy, and Adorable Trinity, without beginning, and without end! It is through thee, and by thee we began this Sacrifice; and by thee we ought to finish it. Vouchsafe to accept it; and if thou art an Abyss of Majesty for us, Be Thou also an Abyss of pity and mercy to us.

In Principio erat Verbum.

At the second Gospel; saith.

In the beginning was the Word, &c.

O Eternal Word, speak to my heart, which adoreth Thee in a profound

found ſilence, Thou that art the Great Creator of all things, abandon not thy own Creature, be thou my Life, my Light, and my All.

O Eternal Light, enlighten me as to this preſent life, and as to the life to come.

Drive away with thy Preſence thoſe thick and unhappy Clouds, that hover over my Soul, and hinder me from underſtanding Thee.

That I may always know Thee, and underſtand Thee when thou vouchſafeſt to come to me.

Reign in me, as in thine own inheritance. Thou, O Lord haſt made me, Thou haſt Redeemed me.

I have ſinned too much againſt Heaven, and againſt thee. I am no more worthy to be called thy Son.

If Thou yet receiveſt me as a Prodigal Son: Grant, O Lord, that my love and obedience may ſomething correſpond with that high Birth where Fleſh and Blood are not concerned; where my Will may

deſire

desire nothing, but as prevented by thine.

Thou God Incarnate, have pity on my frail, and mortal Flesh; and Grant it may one day see, what it here below Adoreth, thy true and Glorified Flesh.

THE

THE ORDINARY OF THE Holy Mass,

In *Latin* and *English*.

According to the Copy Printed at *Paris*, *Anno* 1661. in *French* and *Latin*.

The Priest at the foot of the Altar, makes the sign of the Cross, and says what follows, the Clerk answering him.

IN Nomine Patris, & Filii, & Spiritus Sancti, *Amen*.

Ant. Introibo ad Altare Dei.

IN *the Name of the Father, and of the Son, and of the Holy Ghost*, Amen.

Ant. *I will present my self at the Altar of God.*

Resp. Ad Deum qui lætificat juventutem meam.

Psalmus 42.

P. JUdica me Deus, & discerne causam meam de gente non sancta: ab homine iniquo & doloso erue me.

R. Quia tu es Deus fortitudo mea; quare me repulisti, & quare tristis incedo dum affligit me inimicus?

P. Emitte lucem tuam, & veritatem tuam: ipsa me deduxerunt, & adduxerunt in Montem sanctum tuum, & in Tabernacula tua.

R. Et introibo ad Altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cythara Deus Deus meus: quare tristis es anima mea, & quare conturbas me?

R. Spera in Deo,

Resp. *I will approach to God who rejoyceth my youth.*

Psalm. 42.

P. *JUdge me, my God, and separate my cause from that of the wicked: deliver me from the man that is wicked, and full of deceit.*

R. *Why hast thou rejected me, O my God, since that thou art my strength, and why must I pass my life in sadness whil'st an enemy afflicts me?*

P. *Send forth thy Light and thy Truth; they have conducted me to thy holy Mountain, in thy Tabernacle.*

R. *And I will present my self to the Altar of God: I will approach to God who rejoyceth my youth.*

P. *O God, my God, I will sing thy praises upon the Harp: why art thou sad, my soul, and why dost thou trouble me?*

R. *Hope in God;*

for

quoniam adhuc confitebor illi: Salutare vultus mei, & Deus meus.

for I will praiſe him always, becauſe he is my God, whom I look upon as the only hopes of my ſalvation.

P. Gloria Patri, & Filio, & Spiritui Sancto.

P. *Glory be to the Father, and to the Son, and to the Holy Ghoſt.*

R. Sicut erat in principio, & nunc, & ſemper, & in ſæcula ſæculorum. *Amen.*

R. *As it was in the beginning is now; and ever ſhall be, world without end.* Amen.

In Maſſes for the Dead, this Pſalm is not ſaid.

P. Introibo ad Altare Dei.

I *Will preſent my ſelf at the Altar of God.*

R. Ad Deum qui lætificat juventutem meam.

R. *I will approach to God who rejoyceth my youth.*

P. Adjutorium noſtrum in nomine Domini.

P. *May our help be in the name of our Lord.*

R. Qui fecit Cœlum & Terram.

R. *Who made Heaven and Earth.*

P. Confiteor Deo omnipotenti, *&c.*

P. *I confeſs to Almighty God,* &c.

R. Miſereatur tui omnipotens Deus, & dimiſſis peccatis tuis, perducat te ad vitam æternam. *P. Amen.*

R. *Almighty God be merciful to thee, forgive thee thy ſins, and bring thee to everlaſting Life.* P. Amen.

R. Confiteor Deo omnipotenti, beatæ *Mariæ* ſemper Virgini, beato *Michaeli* Archanlo, beato *Joanni* Baptiſtæ, Sanctis Apoſto-

R. *I confeſs to Almighty God, to the bleſſed Virgin* Mary, *to the bleſſed* Michael *the Archangel, to the bleſſed* John *Baptiſt, to the*

lis *Petro* & *Paulo*, omnibus Sanctis, & tibi Pater, Quia peccavi nimis cogitatione, verbo & opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam *Mariam* semper Virginem, beatum *Michaelem* Archangelum, beatum *Joannem* Baptistam, sanctos Apostolos *Petrum* & *Paulum*, omnes Sanctos, & te Pater, orare pro me ad Dominum Deum nostrum.

holy Apostles Peter *and* Paul, *to all the Saints, and to you Father, That I have sinned in thought, word and deed, thro' my fault, thro' my fault, through my most grievous fault. Therefore I beseech the B. Virgin* Mary, *the B.* Michael *the Archangel, the B.* John *Baptist, the holy Apostles* Peter *and* Paul, *and all the Saints, and you Father, to pray for me to our Lord God.*

P. Misereatur vestri Omnipotens Deus, & dimissis peccatis vestris, perducat vos, ad vitam æternam. *R. Amen.*

P. *Almighty God be merciful to you, and having forgiven you your sins, bring you to Life everlasting.* R. Amen.

P. Indulgentiam, Absolutionem, & remissionem peccatorum nostrorum, tribuat nobis omnipotens & misericors Dominus. *R. Amen.*

P. *Almighty and most merciful Lord, grant us Pardon, Absolution, and Remission of our sins.* R. Amen.

P. Deus tu conversus vivificabis nos.

P. *Lord, if thou vouchsafest to turn towards us, thou wilt revive us.*

R. Et plebs tua lætabitur in te.

R. *And thy people will rejoyce in thee.*

P. Ostende nobis Domine, misericordiam tuam.

P. *Lord, shew us thy Mercy.*

R. *And*

R. Et ſalutare tuum da nobis.

R. *And give us thy Salvation.*

P. Domine exaudi orationem meam.

P. *Lord, hear my Prayer.*

R. Et clamor meus ad te veniat.

R. *And let my Supplication come unto thee.*

P. Dominus vobiſcum.

P. *Our Lord be with you.*

R. Et cum Spiritu tuo.

R. *And with thy Spirit.*

The Prieſt going up to the Altar, ſays ſecretly,

Oremus.

Let us Pray.

Auſer à nobis, quæſumus Domine, iniquitates noſtras, ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Chriſtum Dominum noſtrum.

Take away from us our Iniquities, we beſeech thee, O Lord, that we may enter into thy Sanctuary with a clean heart. Thro' Chriſt our Lord. Amen.

The Prieſt kiſſing the Altar ſays,

Oramus te, Domine, per merita Sanctorum tuorum, quorum Reliquiæ hic ſunt, & omnium Sanctorum, ut indulgere digneris omnia peccata mea. *Amen.*

We beſeech thee, O Lord, by the Merits of thy Saints, whoſe Relics are here, and of all the Saints, to forgive me my ſins. Amen.

Here at ſolemn Maſs the Prieſt Incenſeth the Altar.

The Prieſt making the ſign of the Croſs, reads the Introit of the day, and after ſays,

P. Kyrie eleïſon.

P. *Lord have mercy upon us.*

R. Kyrie eleïſon.	R. *Lord have mercy upon us.*
P. Kyrie eleïſon.	P. *Lord have mercy upon us.*
R. Chriſte eleïſon.	R. *Chriſt have mercy upon us.*
P. Chriſte eleïſon.	P. *Chriſt have mercy upon us.*
R. Chriſte eleïſon.	R. *Chriſt have mercy upon us.*
P. Kyrie eleïſon.	P. *Lord have mercy upon us.*
R. Kyrie eleïſon.	R. *Lord have mercy upon us.*
P. Kyrie eleïſon.	P. *Lord have mercy upon us.*

Next follows the Gloria in Excelſis, *which is ſung in all ſolemn Maſſes on* Sundays (*except in* Lent) *and on all Holy-days.*

GLoria in excelſis Deo. Et in terra pax hominibus bonæ voluntatis. Laudamus te, Benedicimus te, Adoramus te, Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus Rex cœleſtis, Deus Pater Omnipotens. Domine Fili Unigenite, Jeſu Chriſte, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miſerere nobis. Qui

GLory be to God on high, And on Earth peace to men of good will. We praiſe thee, We magnifie thee, We adore thee, We glorifie thee, We give thanks to thee for thy great glory. O Lord God, heavenly King, God the Father Almighty. Lord Jeſus Chriſt, the only begotten Son. Lord God, Lamb of God, Son of the Father, who takeſt away the Sins of the World,

tollis peccata mundi, ſuſcipe deprecationem noſtram. Qui ſedes ad dexteram Patris, miſerere nobis. Quoniam tu ſolus ſanctus, Tu ſolus Dominus, Tu ſolus altiſſimus, Jeſu Chriſte, Cum Sancto Spiritu, in Gloria Dei Patris. *Amen.*

World, have mercy on us. Thou who takeſt away the ſins of the World, hear our Prayers. Thou who ſitteſt on the right hand of God the Father, have mercy on us. Becauſe thou only art Holy, Thou only art our Lord, Thou only art moſt High, O Jeſus Chriſt, With the Holy Ghoſt, in the Glory of God the Father. Amen.

The Prieſt turning towards the People, ſays,

P. Dominus vobiſcum.

P. *Our Lord be with you.*

R. Et cum Spiritu tuo.

R. *And with thy Spirit.*

After having ſaid the Collect, Epiſtle, and Gradual, he goes to the middle of the Altar, where he ſays,

MUnda cor meum & labia mea, Omnipotens Deus, qui labia *Iſaiæ* Prophetæ calculo mundaſti ignito; Ita me tua grata miſeratione dignare mundare, ut ſanctum Evangelium tuum digne valeam nuntiare, per Chriſtum Dominum noſtrum. *Amen.*

CLeanſe *my heart and Lips, O Almighty God, who didſt cleanſe the Lips of the Prophet* Iſaiah *with a Burning-coal; vouchſafe through thy gracious mercy ſo to purifie me, that I may worthily announce thy holy Goſpel, through our Lord Jeſus Chriſt.* Amen.

Jube Domine benedicere.

men. *Bleſs me, O Lord.*

Dominus ſit in corde meo & in labiis meis, ut digne & competenter annuntiem Evangelium ſuum. *Amen.*

Our Lord be in my heart and in my lips, that I may worthily and competently publiſh his Goſpel. Amen.

The Prieſt before he reads the Goſpel, ſays,

P. Dominus vobiſcum.

P. *Our Lord be with you.*

R. Et cum Spiritu tuo.

R. *And with thy Spirit.*

The following part of the Goſpel according to N.

R. *Gloria tibi Domine.*

R. Glory be to thee, O Lord.

He reads the Goſpel, at the end of which the Clerk anſwers,

R. Laus tibi Chriſte.

R. *Praiſe be to thee, O Chriſt.*

The Prieſt kiſſing the Goſpel, ſays,

Per Evangelica dicta deleantur noſtra delicta. *Amen.*

May our ſins be blotted out by the word of the Goſpel. Amen.

Next being in the middle of the Altar, he ſays,

CRedo in unum Deum, Patrem omnipotentem, factorem cœli & terræ, viſibilium omnium, & invisibilium. Et in unum Dominum Jeſum Chri-

I *Believe in one God, the Father Almighty, Maker of Heaven and Earth, And of all things viſible and inviſible. And in one Lord Jeſus Chriſt, the only*

ſtum, Filium Dei unigenitum. Et ex Patre natum ante omnia ſæcula. Deum de Deo, Lumen de Lumine, Deum verum de Deo vero. Genitum, non factum, conſubſtantialem Patri, per quem omnia facta ſunt. Qui propter nos homines, & propter noſtram ſalutem, deſcendit de Cœlis. * Et incarnatus eſt de Spiritu Sancto ex *Maria* Virgine, ET HOMO FACTUS EST. Crucifixus etiam pro nobis; ſub *Pontio Pilato* paſſus, & ſepultus eſt. Et reſurrexit tertia die, ſecundùm Scripturas. Et aſcendit in Cœlum: ſedet ad dexteram Patris. Et iterùm venturus eſt cum gloria, judicâre vivos & mortuos: cujus Regni non erit finis. Et in Spiritum Sanctum, Dominum & vivificantem: qui ex Patre Filioque procêdit. Qui cum Patre & Filio ſimul adorâtur & conglorificatur: qui locutus eſt per Prophétas.

*only begotten Son of God. And born of the Father before all Ages. God of God, Light of Light, true God of true God. Begotten, not made, conſubſtantial to the Father, by whom all things were made. Who for us Men, and for our Salvation, came down from Heaven. * And was Incarnate by the Holy Ghoſt of the Virgin* Mary, *AND WAS MADE MAN. Was crucified alſo for us; ſuffered under* Pontius Pilate, *and was buried. And the third day roſe again, according to the Scriptures. And aſcended into Heaven: ſitteth at the right hand of the Father. And ſhall come again with Glory, to judge both the living and the dead: of whoſe Kingdom there ſhall be no end. And in the Holy Ghoſt, the Lord and Giver of Life: who proceedeth from the Father and the Son. Who together with the Father and the Son is*

Et unam ſanctam Catholicam & Apoſtolicam Eccleſiam. Confiteor unum Baptiſma in remiſſionem peccatorum. Et expecto reſurrectiônem mortuôrum. Et vitam venturi ſæculi. *Amen.*

adored and conglorified: who ſpake by the Prophets. And one holy Catholic and Apoſtolic Church. I confeſs one Baptiſm for the remiſſion of ſins. And I expect the reſurrection of the dead, and the life of the World to come. Amen.

The Prieſt having read the Credo, *turns himſelf to the people, and ſays before he reads the* Offertory,

P. Dominus vobiſcum.

R. Et cum Spiritu tuo.

P. *Our Lord be with you.*

R. *And with thy Spirit.*

After the Offertory, *the Prieſt takes the Paten, and offers the Bread that is to be conſecrated, ſaying,*

SUſcipe ſancte Pater, Omnipotens æterne Deus, hanc immaculatam Hoſtiam, quam ego indignus famulus tuus offero tibi Deo meo vivo & vero pro innumerabilibus peccatis, & offenſionibus & negligentiis meis, & pro omnibus circumſtantibus, ſed & pro omnibus fidelibus Chriſtianis vivis atque de-

RE*ceive, O holy Father, Almighty and Eternal God, this unſpotted Hoſt, which I thy unworthy Servant offer thee my living and true God, for my innumerable ſins, offences, and negligences; for all here preſent, and for all faithful Chriſtians living and dead, that it may avail me and them to life*

defunctis, ut mihi & illis proficiat ad ſalutem in vitam æternam. *Amen.*

life everlaſting. Amen.

Then he puts the Wine and the Water into the Chalice, ſaying,

DEus, qui humanæ ſubſtantiæ dignitatem mirabiliter condidiſti, & mirabilius reformaſti; da nobis per hujus Aquæ, & Vini Myſterium, ejus Divinitatis eſſe Conſortes, qui Humanitatis noſtræ fieri dignatus eſt particeps, Jeſus Chriſtus Filius tuus Dominus noſter: qui tecum vivit & regnat in unitate Spiritus Sancti Deus, per omnia ſæcula ſæculorum. *Amen.*

O *God, who as a wonderful effect of thy Power, haſt created human Nature, and reſtored it by a greater Miracle; grant us by the Myſtery of this Wine and Water to partake of his Divinity, who vouchſafed to take upon him our Humanity, namely Jeſus Chriſt our Lord thy Son, who being God, liveth and reigneth with Thee, in the unity of the Holy Ghoſt for ever and ever.* Amen.

When he offers the Chalice in the midſt of the Altar, he ſays,

OFferimus tibi Domine Calicem Salutaris, tuam deprecantes clementiam, ut in conſpectu Divinæ Majeſtatis tuæ, pro noſtra & totius mundi Salute

WE *offer unto thee, O Lord, this Chalice of Salvation, beſeeching thy clemency, that it may aſcend before thy Divine Majeſty as a ſweet perfume*

cùm odore ſuavitatis aſcendat. *Amen.*

for our Salvation, and for that of the whole world. Amen.

The Prieſt bowing ſays,

IN ſpiritu humilitatis, & in animo contrito ſuſcipiamur à te, Domine, & ſic fiat Sacrificium noſtrum in conſpectu tuo hodie, ut placeat tibi, Domine Deus.

WE preſent our ſelves before thee *with an humble and contrite Spirit, O Lord, accept of us, and grant that this Sacrifice may be made agreeable this day unto thee, O Lord God.*

In bleſſing the Bread and the Wine he ſays,

VEni Sanctificator, omnipotens æterne Deus: & benedic hoc Sacrificium tuo ſancto Nomini præparatum.

COme, *thou Almighty and Eternal God the Sanctifier, and bleſs this Sacrifice prepared for the glory of thy holy Name.*

Whil'ſt he waſheth his hands at the corner of the Altar, Pſ. 25.

LAvabo inter innocentes manus meas, & circumdabo Altare tuum Domine.

Ut audiam vocem laudis, & enarrem univerſa mirabilia tua.

Domine dilexi decorem domus tuæ, & locum habitationis Gloriæ tuæ.

I *Will waſh my hands among the innocent, and I will ſurround thy Altar, O Lord.*

That I may hear the voice of praiſe, and declare all thy marvelous works.

Lord, I have loved the beauty of thy houſe, and the place of reſidence of thy glory.

Deſtroy

Ne perdas cum impiis, animam meam, & cum viris ſanguinum vitam meam.

In quorum manibus iniquitates ſunt, dextera eorum repleta eſt muneribus.

Ego autem in innocentia mea ingreſſus ſum: redime me & miſerere mei.

Pes meus ſtetit in directo: in Eccleſiis benedicam te Domine.

Gloria Patri, & Filio, *&c.*

Deſtroy not my ſoul with the impious, nor my life with men of blood.

Whoſe hands are full of iniquity, and their right hand loaded with gifts.

As for me, I have entred in my innocency: redeem me, and have mercy on me.

My foot hath ſtood in the right way: in Churches I will bleſs thee, O Lord.

Glory be to the Father, &c.

The Preſt having waſhed his hands, bows down at the middle of the Altar, and ſays,

SUſcipe ſancta Trinitas, hanc Oblationem, quam tibi offerimus ob memoriam Paſſionis, Reſurrectionis, & Aſcenſionis Jeſu Chriſti Domini noſtri; & in honore beatæ *Mariæ* ſemper Virginis, & beati *Joannis* Baptiſtæ, & ſanctorum Apoſtolorum *Petri* & *Pauli*, & iſtorum, & omnium Sanctorum, ut illis proficiat ad honorem, nobis autem ad ſalutem: & illi pro nobis interpellare dignentur in cœlis, quorum memoriam facimus in terris. Per eundem Chriſtum Dominum noſtrum. Amen.

*RE*ceive, *O holy Trinity, this Oblation, which we make in memory of the Paſſion, Reſurrection, and Aſcenſion of our Lord Jeſus Chriſt; and in honor of the ever-bleſſed Virgin* Mary, *of S.* John *Baptiſt, of the holy Apoſtles* Peter *and* Paul, *and of all thy Saints, that it may be available to their Honor, and to our Salvation. And*

nobis autem ad salutem; & illi pro nobis intercedere, dignentur in Cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. *Amen.*

may they (whose memory we celebrate on Earth) vouchsafe to intercede for us in Heaven. Thro' the same Christ our Lord. Amen.

Kissing the Altar, he turns himself towards the people, and says,

ORate, Fratres, ut meum ac vestrum Sacrificium acceptabile fiat apud Deum Patrem Omnipotentem.

PRay, *Brethren, that my Sacrifice, which is also yours, may be acceptable to God the Father Almighty.*

To whom the Clerk answers,

Suscipiat Dominus Sacrificium de manibus tuis, ad laudem & gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

May the Lord receive from thy hands the Sacrifice, to the glory and honor of his Name, for our particular benefit, and for the benefit of the whole Church.

After

After the Secret, *he ſays the* Preface *with a loud voice.*

P. PEr omnia ſæcula ſæculorum.
R. Amen.
P. Dominus vobiſcum.
R. Et cum Spiritu tuo.
P. Surſum corda.
R. Habemus ad Dominum.
P. Gratias agamus Domino Deo noſtro.
R. Dignum & juſtum eſt.

P. FOr *ever and ever.*
R. *Amen.*
P. *Our Lord be with you.*
R. *And with thy Spirit.*
P. *Lift up your hearts.*
R. *We have them lifted up to our Lord.*
P. *Let us give thanks to our Lord God.*
R. *It is meet and juſt.*

VEre dignum & juſtum eſt, æquum & ſalutare, nos tibi ſemper & ubique gratias agere: Domine Sancte Pater, omnipotens æterne Deus, per Chriſtum Dominum noſtrum; per quem Majeſtatem tuam laudant Angeli, adorant Dominationes, tremunt Poteſtates, Cœli cœlorumque Virtutes, ac beata Seraphim, ſocia exultatione concelebrant: Cum quibus &

IT *is verily meet, and juſt, right, and available to Salvation, that we always and in all places give thanks to thee, Lord and holy Father, Almighty and eternal God, thro' Chriſt our Lord; by whom the Angels praiſe thy Majeſty, the Dominations adore it, the Powers tremble before it, the Heaven, and the heavenly Virtues, with the bleſſed Seraphins, jointly glo-*

rifie

noſtras voces, ut admitti jubeas deprecamur, ſupplici confeſſione dicentes;

rifie thee with exaltation: Together with whom we beſeech thee to admit alſo our praiſes, with humble ſubmiſſion ſaying;

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni ſunt Cœli & Terra Gloria tua. Hoſanna in Excelſis. Benedictus qui venit in Nomine Domini. Hoſanna in Excelſis.

Holy, Holy, Holy, Lord God of Sabaoth. The Heavens and Earth are full of thy Glory. Hoſanna in the Higheſt. Bleſſed is he that comes in the Name of the Lord. Hoſanna in the Higheſt.

The

✠

The Canon of the Maſs.

TE igitur, clementiſſime Pater, per Jeſum Chriſtum Filium tuum Dominum noſtrum ſupplices rogamus, ac petimus, uti accepta habeas & benedicas, hæc ✠ Dona, hæc ✠ Munera, hæc ✠ Sancta Sacrificia illibata, in primis, quæ tibi offerimus pro Eccleſia tua Sancta Catholica, quam pacificare, cuſtodire, adunare, & regere digneris toto orbe terrarum, una cum Famulo tuo Papa noſtro *N.* & Antiſtite noſtro *N.* & Rege noſtro *N.* & omnibus Orthodoxis atque Catholicæ & Apoſtolicæ fidei cultoribus.

THerefore *moſt merciful Father, we humbly beſeech thee, thro' thy Son Jeſus Chriſt our Lord, to accept and bleſs theſe* ✠ *Gifts, theſe* ✠ *Preſents, theſe* ✠ *unſpotted Sacrifices, which in the firſt place we offer unto Thee, for thy holy Catholic Church, that thou wouldſt be pleaſed to grant her peace, to preſerve her, to unite her, and to govern her throughout the whole world; together with thy Servant Pope* N. *our Biſhop* N. *and our King* N. *as alſo with all Orthodox Believers, and Obſervers of the Catholic and Apoſtolical Faith.*

A Commemoration for the Living.

MEmento, Domine, famulorum famularumque tuarum *N.* & *N.* [*Here are mention'd the Living, who are pray'd for in particular.*] Et omnium circumſtantium quorum tibi fides cognita eſt & nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc Sacrificium laudis pro ſe, ſuiſque omnibus, pro Redemptione animarum ſuarum, pro ſpe ſalutis, & incolumitatis ſuæ, tibique reddunt vota ſua Æterno Deo, Vivo & Vero.

BE *mindful*, O *Lord, of all thy Servants, Men and Women*, N. *and* N. [Here are mentioned the Living, who are pray'd for in particular.] *And of all thoſe, eſpecially that are here preſent, whoſe Faith and Devotion is known unto thee, for whom we offer, or who offer up to thee this Sacrifice of Praiſe for themſelves, and for all theirs, for the Redemption of their Souls, for the hope of their Salvation, and pay their vows unto Thee, the Eternal, Living, and True God.*

Communicantes, & memoriam venerantes, in primis gloriosæ ſemper Virginis *Mariæ*, Genetricis Dei, & Domini noſtri Jeſu Chriſti, ſed & beatorum Apoſtolorum & Martyrum tuorum, *Petri* & *Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi,*

Being made partakers of the ſame Communion, and honoring the Memory, eſpecially of the ever-glorious Virgin Mary, *Mother of God our Lord Jeſus Chriſt; as alſo of thy bleſſed Apoſtles and Martyrs*, Peter *and* Paul, Andrew, James, John,

Philippi, Bartholomæi, Matthæi, Simonis & Thaddæi, Lini, Cleti, Clementis, Xyſti, Cornelii, Cypriani, Laurentii, Chryſogoni, Joannis & Pauli, Coſmæ & Damiani, & omnium Sanctorum tuorum, quorum meritis precibuſque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Chriſtum Dominum noſtrum. *Amen.*

John, Philip, Bartholomew, Matthew, Simon, *and* Thaddeus, Linus, Cletus, Clement, Xyſtus, Cornelius, Cyprian, Laurence, Chryſogonus, John *and* Paul, Coſmas *and* Damian, *and of all thy Saints; by whoſe Merits and Prayers grant that we may in all things be ſtrengthened by the help of thy protection. Thro' the ſame Chriſt our Lord.* Amen.

The Prieſt extending his hands over the Oblations, ſays,

HAnc igitur Oblationem ſervitutis noſtræ, ſed & cunctæ familiæ tuæ, quæſumus Domine, ut placatus accipias; diſque noſtros in tua pace diſponas, atque ab æterna Damnatione nos eripi, & in Electorum tuorum jubeas grege numerari. Per Chriſtum Dominum noſtrum. *Amen.*

WE *therefore beſeech thee,* O *Lord, graciouſly to accept this Oblation of our ſervitude, and of thy whole Family, to diſpoſe our days in thy peace, to preſerve us from eternal Damnation, and to rank us in the number of thy Elect. Thro' Chriſt our Lord.* Amen.

Quam Oblationem tu Deus in omnibus

Which Oblation, we beſeech thee, O *God,*

quæſumus, benedictam, adſcriptam, ratam, rationabilem, acceptabilemque facere digneris, ut nobis Corpus & Sanguis fiat dilectiſſimi Filii tui Domini noſtri Jeſu Chriſti.

Qui pridie quam pateretur, accepit panem in ſanctas ac venerabiles manus ſuas, & elevatis oculis in Cœlum, ad te Deum Patrem ſuum Omnipotentem, tibi gratias agens, benedixit, fregit, deditque Diſcipulis ſuis, dicens, Accipite & manducate ex hoc omnes, HOC EST ENIM CORPUS MEUM.

to render in all things bleſſed, approved, effectual, reaſonable, and acceptable, that it may be made for us the Body and Blood of thy moſt Beloved Son our Lord Jeſus Chriſt.

Who the day before he ſuffer'd, took Bread into his holy and venerable hands, and having lifted up his eyes towards Heaven to Thee, O God, his Omnipotent Father, giving thanks to thee, he bleſſed it, and gave it to his Diſciples, ſaying, Take and eat you all of this, FOR THIS IS MY BODY.

Here the Prieſt Elevates the Sacred Hoſt.

Simili modo poſtquam cœnatum eſt, accipiens & hunc præclarum Calicem in ſanctas ac venerabiles manus ſuas, item tibi gratias agens, benedixit, deditque Diſcipulis ſuis, dicens, Accipite & bibite ex eo omnes, HIC EST ENIM CALIX SANGUINIS MEI, Novi &

In like manner, after he had ſupp'd, taking this excellent Chalice into his holy and venerable hands, giving Thee alſo thanks, he bleſſed it, and gave it to his Diſciples, ſaying, Take and drink you all of this, FOR THIS IS THE CHALICE OF MY BLOOD, of the

New

Æterni Teſtamenti, (Myſterium Fidei) qui pro vobis & pro multis effundetur in remiſſionem peccatorum.

New and Everlaſting Teſtament, (a Myſtery of Faith) which ſhall be ſhed for you, and for many, to the remiſſion of ſins.

Hæc quotieſcumque feceritis, in mei memoriam facietis.

As often as you do theſe things, you ſhall do them in memory of me.

Here the Prieſt holds up the Chalice.

UNde & memores, Domine, nos ſervi tui, ſed & plebs tua Sancta, ejuſdem Chriſti Filii tui Domini noſtri tam beatæ Paſſionis, necnon ab inferis Reſurrectionis, ſed & in Cœlos glorioſæ Aſcenſionis, offerimus præclaræ Majeſtati tuæ de tuis donis ac datis, Hoſtiam puram, Hoſtiam ſanctam, Hoſtiam immaculatam, Panem ſanctum vitæ æternæ, & Calicem ſalutis perpetuæ.

WHerefore, O Lord, we thy Servants, and thy holy people, being mindful both of the bleſſed Paſſion of the ſame Chriſt thy Son our Lord, and of his Reſurrection, as alſo of his glorious Aſcenſion into Heaven, offer unto thy moſt Excellent Majeſty, of thy Gifts and Grants, a pure Hoſt, an holy Hoſt, an immaculate Hoſt, the holy Bread of Eternal Life, and Chalice of Eternal Salvation.

Supra quæ propitio ac ſereno vultu reſpicere digneris, & accepta habere ſicuti accepta habere dignatus es munera pueri tui Juſti *Abel*,

Upon which we beſeech thee to look with a propitious and ſerene countenance, and to accept them as thou wert pleaſed graciouſly to accept

& Sacrificium Patriarchæ noſtri *Abrahamæ*, & quod tibi obtulit ſummus Sacerdos tuus *Melchiſedec*, ſanctum Sacrificium, immaculatam Hoſtiam.

cept the Gifts of thy Servant Abel *the Juſt, and the Sacrifice of our Patriarch* Abraham, *and the holy Sacrifice and unſpotted Hoſt which thy High-Prieſt* Melchiſedec *offered to thee.*

The Prieſt bowing down, ſays,

Supplices te rogamus, Omnipotens Deus; jube hæc perferri per manus ſancti Angeli tui in ſublime Altare tuum, in conſpectu Divinæ Majeſtatis tuæ, ut quotquot ex hac Altaris participatione, Sacroſanctum Filii tui Corpus & Sanguinem ſumpſerimus omni Benedictione Cœleſti, & Gratia repleamur. Per eundem Chriſtum Dominum noſtrum. *Amen.*

We moſt humbly beſeech thee, Almighty God, command theſe things to be carried by the hands of thy holy Angel unto thy high Altar, in the preſence of thy Divine Majeſty, that as many of us as have by this participaon of the Altar, taken the moſt Sacred Body and Blood of thy Son, may be repleniſhed with all heavenly Grace and Benediction. Through the ſame Chriſt our Lord. Amen.

The Commemoration for the Dead.

MEmento etiam, Domine, famulorum famularumque tuarum *N.* & *N.* qui nos

BE *mindful alſo, O Lord, of thy Servants, Men and Women,* N. *and* N. *who have gone*

præceſſerunt cum ſigno fidei, & dormiunt in ſomno pacis [*Here are mention'd ſuch dead, as are pray'd for in particular.*] Ipſis, Domine, & omnibus in Chriſto quieſcentibus, locum refrigerii, lucis, & pacis, ut indulgeas deprecamur. Per eundem Chriſtum Dominum noſtrum. *Amen.*

gone before us with the ſign of Faith, and reſt in the ſleep of peace. [Here are mention'd ſuch Dead, as are prayed for in particular.] *We beſeech thee, O Lord, that thou grant to them, and to all that reſt in Chriſt, a place of refreſhment, light, and peace. Thro' the ſame Chriſt our Lord.* Amen.

The Prieſt knocking his Breaſt, ſays with a little louder voice,

NObis quoque peccatoribus famulis tuis, de multitudine Miſerationum tuarum ſperantibus, partem aliquam & ſocietatem donare digneris, cum tuis ſanctis Apoſtolis & Martyribus, cum *Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anaſtaſia,* & omnibus Sanctis tuis: intra quorum nos conſortium non æſtimator meriti,

AND to us ſinners thy Servants, hoping in the multitude of thy Mercies, vouchſafe to grant ſome part and ſociety with thy holy Apoſtles and Martyrs, with John, Stephen, Matthias, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anaſtaſia, *and with all thy Saints; into the company of whom we humbly beſeech thee to admit us, not upon the account of*

our

ſed veniæ, quæſumus largitor admitte. Per Chriſtum Dominum noſtrum.

our merit, but of thy forwardneſs to pardon us. Thro' Chriſt our Lord.

Per quem hæc omnia, Domine, ſemper bona creas, ſanctificas, vivificas, benedicis, & præſtas nobis. Per ipſum, & in ipſo, & cum ipſo, eſt tibi Deo Patri Omnipotenti in unitate Spiritus Sancti, omnis Honor & Gloria.

By whom, O Lord, thou doſt ever effect all theſe Bleſſings, thou ſanctifieſt, thou quickeneſt, thou bleſſeſt, and beſtoweſt upon us. By Him, and with Him, and in Him, to Thee, O God the Father Almighty, all Honor and Glory is due, in the Unity of the Holy Ghoſt.

The Prieſt having a little elevated the Chalice with the Hoſt, ſays with a clear voice,

P. PEr omnia ſæcula ſæculorum.
R. Amen.

P. FOr *ever and ever.*
R. *Amen.*

Oremus.

Let us pray.

PRæceptis ſalutaribus moniti, & Divina Inſtitutione formati, audemus dicere,

BEing *inſtructed by wholſom Precepts, and following the form of the Divine Inſtitution, we preſume to ſay,*

Pater noſter, qui es in Cœlis, ſanctificetur, nomen tuum; adveniat regnum tuum: fiat voluntas tua, ſicut in Cœlo, & in Terra: Panem noſtrum quotidianum da nobis ho-

Our Father who art in Heaven, Hallowed be thy Name; thy Kingdom come: Thy will be done on Earth, as it is in Heaven; Give us this day our daily Bread; And forgive us

die; & dimitte nobis debita noſtra, ſicut & nos dimittimus debitoribus noſtris; & ne nos inducas in tentationem.

us our debts, as we forgive our debtors: And lead us not into Temptation.

R. Sed libera nos à malo. *P.* Amen.

R. *But deliver us from evil.* P. *Amen.*

Libera nos, quæſumus Domine, ab omnibus malis, præteritis, præſentibus & futuris: & intercedente beata & gloriosa ſemper Virgine Dei Genetrice *Maria*, cum beatis Apoſtolis tuis *Petro* & *Paulo*, atque *Andræa*, & omnibus Sanctis, da propitius pacem in diebus noſtris: ut ope miſericordiæ tuæ adjuti, & à peccato ſimus ſemper liberi, & ab omni perturbatione ſecuri. Per eundem Dominum noſtrum Jeſum Chriſtum Filium tuum, qui Tecum vivit & regnat in Unitate Spiritus Sancti Deus, per omnia ſæcula ſæculorum. *R. Amen.*

Deliver us, we beſeech thee, O Lord, from all evils paſt, preſent, and to come; and by the interceſſion of the bleſſed and ever-glorious Virgin Mary, *Mother of God, and of the holy Apoſtles* Peter *and* Paul, Andrew, *and all the Saints, grant bountifully unto us peace in our days, that thro' the Aſſiſtance of thy mercies we may be always free from ſin, and ſecured from all diſturbance. Thro' our ſame Lord Jeſus Chriſt thy Son, who being God, liveth and reigneth with Thee in the Unity of the Holy Ghoſt, world without end.* R. Amen.

P. Pax Domini ſit ſemper vobiſcum.

R. Et cum Spiritu tuo.

P. *The peace of our Lord be always with you.*

R. *And with thy Spirit.*

The

The Priest putting one part of the Sacred Host into the Chalice, says,

HÆc commixtio & consecratio Corporis & Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. *Amen.*

May this commixtion and Consecration of the Body and Blood of our Lord Jesus Christ, be to us that receive it, effectual to Eternal Life. Amen.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, grant us peace.

In Masses for the Dead, instead of saying twice, Have mercy on us, *'tis twice said,* Give them rest; *and instead of saying,* Grant us peace, *'tis said,* Grant them everlasting rest.

DOmine Jeſu Chriſte, qui dixiſti Apoſtolis tuis, pacem relinquo vobis, pacem meam do vobis; ne reſpicias peccata mea, ſed fidem Eccleſiæ tuæ; eamque ſecundum voluntatem tuam pacificare & coadunare digneris; qui vivis & regnas Deus, per omnia ſæcula ſæculorum. *Amen.*

O *Lord Jeſus Chriſt, who ſaidſt to thy Apoſtles, I leave you peace, I give you my peace; look not on my ſins, but on the Faith of thy Church; vouchſafe her ſuch Peace and Union, as may be agreeable to thy will; who liveſt and reigneſt for ever and ever.* Amen.

The fore-mentioned Prayer is omitted in Maſſes for the Dead.

DOmine Jeſu Chriſte, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificaſti; libera me per hoc ſacroſanctum Corpus & Sanguinem tuum, ab omnibus iniquitatibus meis, & univerſis malis; & fac me tuis ſemper inhærere mandatis, & à te nunquam ſeparari permittas; qui cum eodem Deo Patre, & Spiritu Sancto, vivis & regnas Deus, in ſæcula ſæculorum. *Amen.*

O *Lord Jeſus Chriſt, Son of the living God, who according to the will of the Father, haſt by thy Death given Life to the world, through the co-operation of the Holy Ghoſt; deliver me by this thy moſt Sacred Body and Blood, from all my iniquities, and from all evils; make me always obedient to thy Commandments, and never ſuffer me to be ſeparated from thee; who together with the ſame Father, and the Holy*

Holy Ghoſt, liveſt and reigneſt God, world without end. Amen.

PErceptio Corporis tui, Domine Jeſu Chriſte, quod ego indignus ſumere præſumo, non mihi proveniat in judicium & condemnationem, ſed pro tua pietate proſit mihi ad tutamentum mentis & corporis, & ad medelam percipiendam; qui vivis & regnas cum Deo Patre, in Unitate Spiritus Sancti Deus, per omnia ſæcula ſæculorum. *Amen.*

GRant, O *Lord Jeſus Chriſt, that this participation of thy Body, which I unworthily preſume to receive, may not turn to my judgment and condemnation; but may, thro' thy mercy, be available to the cure and ſafe-guard of my Soul and Body; who being God, liveſt and reigneſt with God the Father, in the Unity of the Holy Ghoſt, for ever and ever.* Amen.

Taking in his hands the Sacred Hoſt, he ſays,

PAnem cœleſtem accipiam, & Nomen Domini invocabo.

I *Will take the heavenly Bread, and will call upon the Name of the Lord.*

He knocks his breaſt, ſaying (with a voice a little elevated) humbly and devoutly,

DOmine, non ſum dignus, ut intres ſub tectum meum; ſed tantum dic verbo & ſanabitur

LOrd, *I am not worthy that thou ſhould'ſt enter under my roof; ſay but the word, and*

ſanabitur anima mea. *and my ſoul ſhall be cured.*

Domine, non ſum dignus, ut intres ſub tectum meum; ſed tantum dic verbo, & ſanabitur anima mea. *Lord, I am not worthy that thou ſhould'ſt enter under my roof; ſay but the word, and my ſoul ſhall be cured.*

Domine, non ſum dignus, ut intres ſub tectum meum; ſed tantum dic verbo, & ſanabitur anima mea. *Lord, I am not worthy that thou ſhould'ſt enter under my roof; ſay but the word, and my ſoul ſhall be cured.*

He makes the ſign of the Croſs with the Hoſt, ſaying,

COrpus Domini noſtri Jeſu Chriſti cuſtodiat animam meam in vitam æternam. *Amen.* THE *Body of our Lord Jeſus Chriſt preſerve my Soul to Everlaſting Life.* Amen.

Having received the Body of Chriſt, he takes the Chalice, and ſays;

QUid retribuam Domino pro omnibus quæ retribuit mihi? WHat *return ſhall I make to our Lord, for all the benefits he hath afforded me?*

Calicem Salutaris accipiam, & Nomen Domini invocabo. *I will take the Chalice of Salvation, and will call upon the Name of our Lord.*

Laudans invocabo Dominum, & ab inimicis meis ſalvus ero. *I will call upon our Lord in praiſing him, and I ſhall be ſafe from my Enemies.*

He

He makes the ſign of the Croſs with the Chalice, ſaying,

SAnguis Domini noſtri Jeſu Chriſti, cuſtodiat animam meam in vitam æternam. *Amen.*

THE *Blood of our Lord Jeſus Chriſt, preſerve my Soul to Life Everlaſting.* Amen.

After he has received the Blood of our Lord, he receives Wine in the Chalice for the firſt Ablution, and ſays,

QUod ore ſumpſimus, Domine, pura mente capiamus, & de munere temporali fiat nobis remedium ſempiternum.

GRaut, O *Lord, that what we have taken with our mouth, we may receive with a pure mind, and that it may of a temporal Gift, become to us an everlaſting Remedy.*

Taking Wine and Water for the ſecond Ablution, he ſays,

COrpus tuum, Domine, quod ſumpſi, & Sanguis quem potavi, adhæreat viſceribus meis; & præſta, ut in me non remaneat ſcelerum macula, quem pura & ſancta refecerunt Sacramenta. Qui vivis & regnas in ſæcula ſæculorum. *Amen.*

MAy *thy Body which I have received,* O *Lord, and thy Blood which I have drank, cleave unto my Bowels; and grant, that no ſtain of ſin may remain in me; whom thy pure and holy Sacraments have fed; who liveſt and reigu-*

reigneſt for ever and ever. Amen.

He wipes his mouth, fingers, and the Chalice, and then continues, and ſays the Communion. That done, he turns to the people, and ſays,

P. Dominus vobiſcum.	P. *Our Lord be with you.*
R. Et cum Spiritu tuo.	R. *And with thy Spirit.*

After the Poſt-Communion, turning to the people again, he ſays a ſecond time,

P. Dominus vobiſcum.	P. *Our Lord be with you.*
R. Et cum Spiritu tuo.	R. *And with thy Spirit.*

P. Ite, Miſſa eſt, *ſeu.* Benedicamus Domino,	*R.* Deo gratias,	P. *Depart Maſs is done,* or, *Bleſs we our Lord,* R. *Thanks be to God.*

If Gloria in Excelſis *hath not been ſaid, inſtead of* Ite Miſſa eſt, *is ſaid* Benedicamus Domino, *Bleſs we our Lord. And in Maſſes for the Dead,* Requieſcant in pace, *May they reſt in peace: To which is anſwered,* Amen.

The Priest bowing down before the Altar, says this Prayer,

PLaceat tibi, sancta Trinitas, obsequium servitutis meæ, & præsta, ut Sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, & omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. *Amen.*

O *Holy Trinity, may the obedience of my servitude be pleasing to thee, and grant that the Sacrifice which I, though unworthy, have offered in the sight of thy Majesty may be acceptable unto thee; and that by thy mercy it may be propitiatory to my self, and to all those for whom I have offered it. Thro' Christ our Lord.* Amen.

The Priest having kissed the Altar, turns himself towards the people, to whom he gives the Benediction, saying,

BEnedicat vos, Omnipotens Deus, Pater, & Filius, & Spiritus Sanctus. R. *Amen.*

THe *Almighty God, Father, Son, and Holy Ghost, bless you.* R. Amen.

In

In Maſſes for the Dead, the Benedictions not given.

P. Dominus vobiſcum.

R. Et cum Spiritu tuo.

P. Initium ſancti Evangelii, ſecundum *Joannem.*

R. Gloria tibi Domine.

IN principio erat Verbum, & Verbum erat apud Deum; & Deus erat Verbum; hoc erat in principio apud Deum. Omnia per ipſum facta ſunt, & ſine ipſo factum eſt nihil quod factum eſt. In ipſo Vita erat, & vita erat Lux hominum. Et Lux in Tenebris lucet, & Tenebræ eam non comprehenderunt. Fuit homo miſſus à Deo, cui nomen erat *Joannes.* Hic venit in Teſtimonium, ut Teſtimonium perhiberet de Lumine, ut omnes crederent per illum. Non erat ille Lux, ſed ut teſtimonium per-

P. *Our Lord be with you.*

R. *And with thy Spirit.*

P. *The Beginning of the Holy Goſpel, according to St.* John.

R. *Glory be to thee O Lord.*

IN the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made by him, and without him was made nothing which was made. In him was Life, and the Life was the Light of men. And the Light ſhined in Darkneſs, and the Darkneſs did not comprehend it. There was a Man ſent from God, whoſe Name was John. *He came for a witneſs, to give Teſtimony of the Light, that by him all might believe. He was not the Light*

hiberet de Lumine. Erat Lux vera quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, & mundus per ipsum factus est, & mundus eum non cognovit. In propria venit, & sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri. His, qui credunt in nomine ejus, qui non ex sanguinibus, neq; ex voluntate carnis, neque ex voluntate viri; sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, & habitavit in nobis; & vidimus Gloriam ejus, Gloriam quasi Unigeniti à Patre, plenum Gratiæ & Veritatis. R. Deo Gratias.

Light, but to give testimony of the Light, He was the true Light, that enlightens every man that comes into this world. He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not. But as many as received him, he gave them power to be made the Sons of God; to those who believe in his Name, who not of blood, nor of the will of the flesh, nor of the will of man, but of God are born. AND THE WORD WAS MADE FLESH, and dwelt in us; and we saw his Glory, as the Glory of the only begotten of the Father, full of Grace and Verity. R. *Thanks be to God.*

FINIS.

A Catalogue of Books printed by Henry Hills, *Printer to the King's moſt Excellent Majeſty for his Houſhold and Chappel; and are to be ſold at his Printing-houſe on the Ditch-ſide in* Black-Friers; *where all Gentlemen may be furniſh'd with them at the Prices following.*

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